

you will be found wanting, if you omit decisive and energetic action till a later period.

The Society needs the means to distribute the sacred scriptures during the present year among the inhabitants of China, of India, of Burmah, of Assam, of Arracan and of Siam: in Germany, in Austria, in France; among our own countrymen in distant regions of the United States, especially in California, and among the American Indians. There is hardly a limit to the amount of money which we could use to advantage. The calls are loud and imperative. We ask you, then, who love the Bible, and who delight to serve the God of the bible, to aid us this year systematically, steadily and effectually. We feel confident that you will kindly receive our advice and exhortation, and engage in the work with cheerfulness and alacrity. May God speed you in its prosecution. In behalf of the Board,

SPENCER H. CONE, *President.*

WM. H. WYCKOFF, *Cor. Sec.*

N. B. The sum of \$30 constitutes a life-membership in the Society: \$150 a life-directorship. In order to extend the privilege of membership to persons of moderate means, the constitution allows the requisite sum to be paid by instalments of \$3, \$5, \$6, or \$10. Many friends are making themselves life-members by paying *five dollars a year*, having pledged themselves to complete the amount in six years or less.

FROM LATE ENGLISH PAPERS.

Bishop Philpots to the Rescue.

A letter to the Archbishop of Canterbury, by Henry, Lord Bishop of Exeter, on Mr. Shore's case, has been published by Mr. Murray. In this letter the Bishop says:—"The great excitement which has been caused by the case of the Rev. James Shore, and the introduction into the House of Commons of a bill, which is likely soon to reach the Upper House, in consequence of that excitement, have made me deem it expedient to state publicly the real facts of the case itself. Before however, I commence this statement, I rejoice to be able to say, that your Grace, as well as myself, is entirely disposed to favour and support any well-considered measure (as the bill now before the House of Commons must be expected to be) for relieving any clergyman who after he has been admitted to holy orders in the Church, shall conceive conscientious scruples against a continuance in its communion. So far, indeed, from wishing to chain to the service of the altar any whose conscience bids them renounce that service, the true Churchman would urge them rather quietly to withdraw, than to persist in the performance of offices which they can no longer perform without peril to their own souls, and a serious offence to the souls of others. I have myself, on more than one occasion, acted on this principle; and I have had the satisfaction of receiving from the parties concerned, an earnest expression of their thankfulness for the kindness and forbearance with which I parted from them. If Mr. Shore had testified a similar feeling of conscientious objection to a continuance in our communion, he would have experienced from me a similar respect for his feelings, and a similar desire to afford every facility to his departure. That very different was the nature of his case, and very different the duty imposed by it on myself, will, I think, be manifest from the facts." The Bishop then gives at length the letters and other documents connected with the case of Mr. Shore.—*Nonconformist.*

Seizure for Church Rates.

To the Editor of the "Christian Times."

Sir,—Sometime ago I was summoned for a Church-rate of 7½d. Yesterday, payment being refused on conscientious grounds, the officers of the State Church entered my stable and took thence

A new whip, cost	£0 10 0
A new horse-rug, cost	1 1 0
A bridle, never used, cost	0 8 6
	£1 19 6

They took in addition a bridle belonging to a relative, and my old blue cloth cloak, which I happened to have left in my gig.—This cloak was an old servant, and has kept me warm in many a journey by land and by sea for nearly 14 years—"but let him take thy cloak also," is a precept to which I cheerfully yield; as it is for a testimony to His sole authority in His Church, who gave this precept, that I suffer this loss at all,—besides all the discomfort of having long been threatened

with imprisonment by the churchwarden and his friends.

Two members of my flock were also robbed yesterday for small Church-rates: Mr. Peter Campkin, of six waistcoats; and Mr. George Charter, of five bushels of beans. These rates were for Meldreth, but we all live in Melbourn, and of course ought, if we were Churchmen, to attend Melbourn Church. No human creature lives on the small properties thus rated; so it is difficult to say on what principle even an Episcopalian can defend this wickedness, which was yesterday committed by his Church.

For the Melbourn Church-rate, one of my friends, Mr. Joseph Campkin, has been cited into the Court of Arches, at the instance of the Rev. W. Selwyn. There seems a determination about here, on the part of the State priests and their rich and influential friends, to wear us out, and if possible, to crush us to the dust; but there is an equal determination on the part of conscientious Dissenters, in the strength of God, to triumph by suffering. Every legal robbery thus perpetrated, but adds to the deep sense of duty, felt by an increasing number, by all innocent means, to aim at the complete overthrow of State Establishments of religion.

I am, Sir, yours respectfully,

Chris. Times.] A. C. WRIGHT.

ADVANCE OF SPIRITUAL RELIGION IN ENGLAND.

A correspondent of the (U. S.) *Christian Advocate and Journal* gives the following candid estimate on this subject:—"The progress of religion in England has been great; but the work remaining to be done is vast.—Never, perhaps, were the English aristocracy so much under Christian influence as now.—The corrupt influence of the court under George IV. has long been past. Queen Adelaide set a pure example during the reign of William IV. Victoria has held up before the country not only a blameless but an admirable specimen of the mother and the wife. Her husband is universally esteemed, and court scandal is not heard of. The influence of this on the upper classes is not to be calculated. Excesses are not fashionable; and what is not fashionable declines in aristocratic circles. At the same time, many members of the highest families are truly converted and spiritual men. At least one duke, and several of lower title, could I name, who not only boldly profess the enjoyment of God's saving grace, but frequently hold in high circles what is analogous to cottage preaching in low ones. It is no rare case now for a courtly array of titled dames and gentlemen to occupy some princely saloon, while titled lips read for them the word of life, and exhort them to faith and holiness. Though these meetings are not to be expected in a large proportion of lordly mansions, their existence is what would have strangely surprised the elegant world some hundred years ago.—Among the middle classes, too, religious light has greatly increased, and the number who enjoy real religion is large. Among the masses I doubt whether the progress has of late years been great. Political intelligence has marched rapidly; Socialism and Chartism have extensively stirred the populace! tectotalism has occupied some of their attention, and enlisted some of their sympathy; but I fear that spiritual religion has not with equal pace followed their progress, and guided their feet. A dearth of remarkable success is noted in nearly all the churches. But there is evidently a hungering after more grace, and all I have lately heard and felt leads to a hope that God is about to shed from above a spirit of grace, whereby the Church will be raised to new strength, and lead to wonderful victories.—*Christian Times.*

FRANCE.

EXPEDITION TO ITALY.—In the National Assembly, on Monday, M. Odillon Barrot demanded an extraordinary credit of 1,200,000*fr.* for the maintenance, on a war footing, during three months, of the expeditionary corps of the Mediterranean. The Assembly, having voted affirmatively on the demands of the president of the council, retired into its bureau, and named a committee, which immediately retired to deliberate. At a quarter past nine the reporter, M. Jules Fadre, ascended the tribune to present the report of the committee. The debate in the committee is said to have been very stormy, but at its conclusion it was resolved to declare urgency, which was adopted by a large majority. M. Emanuel Arago demanded of the Government that it should explain the political character it in-

tended to give to the expedition. M. Odillon Barrot, who evidently replied under some embarrassment, answered that he must confine himself to saying, that its object was to preserve the dignity and legitimate influence of France in Italy. M. Ledru Rollin followed M. Barrot, and declared that the restoration of the Pope was the intended purpose of the expedition, and argued that it was a flagrant violation of the constitution, which affirmed that French troops should never be employed against the liberty of foreign nations. The question ultimately came to a division, when there appeared for the urgency 395, and against it 213, being a majority of 182 in favour of Government. It was then proposed to vote the "ensemble" of the measure, but the Mountain having left the chamber, having resolved to abstain from voting, the number of members remaining was under 500, which being insufficient to make a house, the discussion was adjourned. Next day, however, the chamber sanctioned the measure by a decided majority.

GENERAL OUDINOT, after having been present at the marriage of his daughter on Tuesday, set out for Marseilles by the mail, in order to take the command of the expeditionary corps which is to land at Civita Vecchia.

THE ENGLISH VISITORS AND M. DE LAMARTINE.—A considerable number of the English visitors, who are inhabitants of Westminster, presented, in the name of a large body of their fellow-inhabitants, an address, voted on the 4th instant, to M. de Lamartine, complimenting him on his noble conduct during the late revolution. In his reply, M. de Lamartine alluded to the circumstances which had then given him a share of power. He glanced rapidly at the various events which had taken place since the establishment of the Republic; and concluded by saying, "Our Republic must efface all national prejudices between England and France; for the lofty principle of that Republic is not a principle of national egotism, but the union of the human race in one family of nations, advancing, under diverse laws, towards unity of civilization."—*Christian Times.*

JAMAICA, MARCH 5, 1849.

The suffering amongst all classes is very great. Wages have been reduced, during the last twelve months, at least 50 per cent., whilst every effort is being made to obtain a still further reduction. In many parishes the people only obtain 6d. for nine hours' work—the average price, however, is 9d. From what I have mentioned, you will be prepared to hear that it is with the greatest difficulty missionary operations are carried on. Stations of the most promising character are being abandoned, and missionaries of all denominations are reluctantly turning their faces homewards. Strange to say, the representations that are made to committees are withheld from the public eye, and thus neither sympathy nor aid can be anticipated. It is indeed a pity that, for the want of a few hundred pounds per annum for a few years, so promising a field should be forsaken. Several Wesleyan and Independent missionaries have left, or will leave in a short time; while there are eleven Baptist missionaries less in the island now than there were three years back. Would that the friends of missions knew our real condition. Cannot you, sir, say a word for Jamaica?—It has not been so unfruitful a field that it should now be left to the teachers of baptismal regeneration. But I forbear, as I learn from pretty good authority that an appeal on behalf of the island is about to be made to the British churches. You will be pleased to hear, amongst other things, that those Presbyterian missionaries who have been in the habit of taking state grants for their schools have this year refused government aid. The grant, if made again, must be divided between the Episcopalians and Wesleyans.—*Nonconformist.*

THE KING OF HOLLAND—whose death occurred at his capital, the Hague, on the 17th of March—was descended from an ancient and illustrious house. His father, William I., who distinguished himself by his resistance to the French, in the time of the revolution, was forced, after the battle of Fleurus, to take refuge in England, where he went in 1795; his son, the Prince of Orange, (the late king,) then being three years old. Louis, the father of the present President of France, it will be remembered, was King of Holland in the triumphal days of the Emperor Napoleon. Afterwards, he was attached three years to the

staff of the British army, and as Aid-de-Camp to the Duke of Wellington, distinguished himself in the war of the Peninsula, and endeared himself to the people by his frank and manly bearing. He was wounded at the battle of Waterloo. William I., at the Congress of Vienna, received an accession of territory, and for several years was known as the King of the Low Countries. Although his sceptre was mild, and Belgium enjoyed a full share of religious and civil liberty, the Roman Catholic influence in 1830 prevailed to effect a rupture, and William I. became King of Holland only. To the kingdom, thus shorn, William II. succeeded in 1840, his father having abdicated in his favour. His reign has been brief, but on the whole popular and satisfactory.—There has been some uneasiness among a portion of his people, who believed that his household was too numerous and his expenses too great for the financial ability of the country; and his successor will have an opportunity to introduce some economical reforms. He married a sister of the Emperor of Russia.—His son, William-Alexander-Paul-Frederic-Louis, now William III., ascends the throne at the age of 32.—*Boston Traveller.*

CONSPIRATORS AT GAETA.

The officials of the Roman Republic have recently seized in a monastery some papers exposing the plots of the Pope and his friends. Among the rest was the following circular, which shows the true nature of the Pope's liberalism. It is addressed to the Rev. P. Rossi:

"Circular, 167, R. P.—Alfa.—Beloved Brethren.—The God of Mercy, before granting his children the glory of Paradise, loves to see them earn the laurels of martyrdom.—The calamities and vicissitudes which at present assail humanity and our holy religion, render it imperative on you, beloved brethren, to combine all that lies within reach of the power we have invested you with in order to vindicate our violated rights and smother the machinations of our enemies. Liberals, Jacobins, republicans, are names that have but one meaning and but one end, viz: the destruction of our religion, and the ruin of its ministers. But we, on the contrary, must hurl our enemies to perdition, and disperse to the winds even the ashes of their race. Continue therefore your accustomed zeal, and cultivate the mind of your brethren and of the inhabitants of your district as you have hitherto done. Tell them not to fail, on the sounds of the bell, to hurry to the sacred convention, when each of us must be ready to plunge our steel without mercy into the breasts of these profanators of our holy religion.—Reflect upon the vows that we pledge to the Most High: they are—that we will exterminate to the very last of our foes, not excepting even their infants, so as to save ourselves from that vengeance which they might one day exercise against our holy altars. In short, take you care that, when we raise the cry of reaction, every one of you be ready to echo it without fear. Already have we provided for your recompense. ALVA."

SCOTCH EPISCOPAL CHURCH.

This Church has been, ever since the days of Laud, what Puseyism now is, only a little nearer Rome. The doctrine of transubstantiation is indeed embraced in its liturgy in bolder terms than in the Romish liturgy.—Accordingly, there has been for a long time but little sympathy between this Church and the Church of England. But a few years ago a schism arose in this body. A Mr. Drummond, a minister of a church in Edinburgh, had the temerity to encourage prayer-meetings, and to object to the transubstantiation in the liturgy. A war of pamphlets ensued between him and his bishops, at the end of which he threw off the yoke and became an independent Episcopal minister, and ministered to an Episcopal church, without a bishop,—foregoing the rite of confirmation, and using the English liturgy. In due time other ministers and churches followed. The heaven has been working, till now it has been ascertained that a majority of Scotch Episcopalians will no longer tolerate the Scotch liturgy, and public meetings have been held and conducted by leading minds in the Church, to sustain a demand upon the clergy, that the liturgy shall be reformed; and things have come to such a position that their demand must be met, or a large secession will follow.—*N. E. Puritan.*

Great Fire at Charleston.—A fire broke out at Charleston, South Carolina, on Monday 7th inst., which consumed one hundred and fifty houses.